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ABSTRACT

A comprehensive, consistent framework for investigating, defining, clarifying, and understanding social studies curriculum and instruction is provided. The framework, descriptive in nature, is comprised of five conceptually distinct historical traditions in elementary-level social studies: (1) social studies as knowledge for the sake of knowledge, (2) social studies in the child-centered tradition, (3) social studies as reflective inquiry, (4) social studies as structure of the disciplines, and (5) social studies as sociopolitical involvement. The five traditions were identified and developed through a systematic search of the literature in social studies education from the 1890s to the present. Recognizing that specific curricular components determine to a large degree the direction of social studies education, the following six curricular components were selected and used in delineating the traditions constituting the framework: (1) citizenship education; (2) student maturity; (3) selection of content; (4) use of content; (5) significant others including publishing companies, social studies projects, methods teachers, and community members; and (6) evaluation of teachers and students. Each component is discussed in light of the role it has played in a particular tradition. (Author/DE)

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A CONCEPTUAL FRAMEWORK FOR ELEMENTARY SOCIAL STUDIES CURRICULUM AND INSTRUCTION

by Jo Watts Williams

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During recent decades social studies as a field of study has come to occupy a prominent place in the elementary school curriculum of the nation's schools. However, as social studies has evolved, confusion has arisen, and this confusion has led to many questionable, if not undesirable practices in the field of elementary-school social studies education (Ragan, 1966:300-301). To assist in eliminating much of the confusion surrounding the field of study, a comprehensive, consistent framework is needed for investigating, defining, clarifying, and understanding social studies curriculum and instruction. Such a framework, developed as a part of the work being done by the University of North Carolina-Greensboro Humanistic Education Project, is summarized in this article. Use of a conceptual framework such as this to interpret the field of study, enables one to conceive of social studies education as a continuum of happenings, activities, events, and involvements, reflecting the varied philosophical differences of persons involved in social studies education.

The framework, descriptive rather than prescriptive in nature is comprised of five conceptually distinct traditions: (1) Social Studies as Knowledge for the Sake of Knowledge, (2) Social Studies in the Child-Centered Tradition, (3) Social Studies as Reflective Inquiry, (4) Social Studies as Structure of the Disciplines, and (5) Social Studies as Socio-Political Involvement.[1] Through these traditions social studies is defined by analyzing and understanding the activity surrounding the field of social studies since its inception in American education; it is viewed in its totality, not within the narrow context of content derivation, as is so evident in numerous other definitions.

The five traditions were identified and developed through a systematic search of the literature in social studies education from the 1890's to the present. In some instances, it is realized that the actual beginnings of a particular tradition precede this period, but the 1890's mark the origin of national committee activity which ultimately led to the establishment of social studies as a field of study; also this time span is consistent with Thomas and Brubaker's demarcation of the progressive and post-progressive eras in social studies education(Thomas and Brubaker, 1971:6).

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[1]The writer wishes to acknowledge the excellent work of James L. Barth and S. Samuel Shermis who have developed their own "social studies traditions" model. The Barth and Shermis model is an extension of an earlier model built by Dale L. Brubaker. See Alternative Directions for the Social Studies (Scranton: International Textbook Co., 1967).

As the study was begun for the development of this framework, it was necessary to establish a plan for searching the literature. Recognizing that specific curricular components, central to all social studies curriculum and instruction, bring pressures to bear upon social studies education, and to a large degree determine its direction, the following six curricular components were selected and used in delineating the traditions constituting the framework: (1) citizenship education, (2) student maturity, (3) selection of content, (4) use of content, (5) significant others-publishing companies, social studies projects, methods teachers, professors in the academic disciplines, and community members, and (6) evaluation of teachers and students.[2] As the five traditions are presented, each curricular component will be discussed in light of the role it has played in a particular tradition--that is, the pressure each component has brought to bear on social studies education, thus ultimately determining the direction of social studies curriculum and instruction.

Social Studies as Knowledge for the Sake of Knowledge

Emphasizing the accumulation of facts as its primary goal, this tradition dates back to the days of the American colonies, the early 1600's. (Cremin, 1961: ix). Roots of the tradition lie in the history-geography-civics curriculum which can be traced to the hornbook of the New England Puritans. The impact of this early era, with its emphasis upon recitation and memorization, has tenaciously maintained its grip on social studies education to the present day. Over the years societal influences have nurtured and sustained the traditions; for example, as the nineteenth century gave way to the twentieth, the United States was faced with the Americanization of as many as one million immigrants per year. At the same time, agarian life was being supplanted with industrialization, causing problems of urbanization and social change. Schools were called upon to develop citizens who were "concerned, competent, and committed" (Estvan, 1968:42, Cremin, 1961:viii), and they obliged by introducing "civics" to emphasize the importance of the Federal Constitution and government and to stress the duties of citizenship.

Further reinforcement for the continuance of the knowledge for its own sake tradition, with the history-geography-civics emphasis, has come through the lack of reform in higher education in general and teacher education programs in particular. Poorly prepared teachers have continued to return to the classroom, teaching as they were taught, thus perpetuating the existing tradition.

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[2]These criteria are used in many models, including those of Tyler, Macdonald, Goodlad. See Ralph Tyler's Basic Principles of Curriculum and Instruction (Chicago: The University of Chicago Press, 1950), James Macdonald's "The High School in Human Terms-Curriculum Design," in Humanizing the Secondary School, eds. Norman K. Hamilton and J. Galen Saylor (Washington: The Association for Supervision and Curriculum Development, 1969), and John Goodlad's School, Curriculum and the Individual (Waltham: Blaisdell Publishing Company, 1966).

Two advocators of knowledge for its own sake are Robert Hutchins and Max Rafferty. Hutchins, as early as 1932, equated the process of becoming educated with learning what has been done in the past, along with learning what the greatest men have thought. (Hutchins, 1932:66). More recently, Max Rafferty, former superintendent of public instruction for the State of California, proposed "Our schools should require instruction in ancient, medieval, modern, and American history starting in the lower grades and going right through high school. Comprehensive knowledge of world and American geography should be expected of all children....Classwork should include in all schools memorization and drill....in historical dates and names of significance." (Rafferty, 1962:136)

As might be expected, citizenship education, in this tradition, consists of acquiring large quantities of factual information which students store in their minds for use in dealing with controversial questions or societal issues when they become adults. Studying the lives of heroes such as George Washington and Abraham Lincoln and learning the qualities of citizenship they illustrated develops "character" in the young students and worthy citizenships flow therefrom; hence these young people become the "good" citizens that the nation needs.

Student maturity is of little concern in this tradition. Relative uniformity in children is assumed, with specific knowledge, beliefs and values being transmitted to a group of students in precisely the same manner, regardless of individual uniqueness.

Content of the curriculum is conceived primarily as formal subject matter and often includes facts, ideas, and words which students do not understand, yet they are asked to repeat words and deal with ideas as though they have a grasp of them. Too often this content is found in one textbook which the teacher closely follows, failing to use his own qualifications and experise in organizing the content to build upon the circumstances peculiar to the class or community in which he is teaching. Using the assign-study-recite-test method of instruction, education thus becomes an act of depositing, in which the students are the depositories and the teacher the depositor (Friere, 1971:58). Thus certain selected content is stored until that time when students need to recall it- usually on such selected ceremonial occasions as test time!

Publishing companies supply textbooks. and, in too many instances, these textbooks become the curriculum, with teachers' manuals, also supplied by publishers of the textbook in use, guiding the instructional program of the classroom. According to Joyce, most of the information presented in textbooks is descriptive rather than analytical, and the emphasis is on identifying conclusions or statements which can be taught to children (Cox and Massialas, 1967:22); therefore the considerable influence of publishing companies in promoting this tradition is recognized.

The literature does not indicate that social studies projects have been involved in social studies education as knowledge for the sake of knowledge. In analyzing this, it is felt that social scientists on project staffs have fewer restrictions, and they have more innovative approaches to social studies education. In addition, funds from foundations, federal grants, and other sources have provided needed financial backing, eliminating the necessity of publishing textbooks which meet the demands of market, schools, and teachers.

Social studies education in this tradition is so appealing to methods teachers - they simply teach as they were taught - that it is difficult to convince them to learn new stratagies and techniques, or to alter their existing ideas of what social studies teaching is all about. In many colleges, social studies methods courses are assigned to professors in the history department, and, as is expected, the primary concern of these "methods teachers" is with the discipline of history and its continuance as a major force in the schools. Prospective teachers under their tutelage willingly oblige these "methods teachers" by moving onto the schools and mimicking the pattern set for them by the history professors - that is, emphasis upon factual accumulation through the assign-study-recite-test method cited earlier.

Certification requirements in teacher education have provided a ready-made plan for allowing professors in the discipline of history to continue their influence in social studies education. Generally speaking social studies teachers have been required to major in one discipline; traditionally, social studies teachers have selected history as the major (Smith and Cox, 1969:157), thus professors of history have experienced no difficulty in maintaining the status quo of the history emphasis in social studies.

Generally speaking, community members, having studied in a like manner when they were in elementary school, experience little difficulty in relating to the history-geography-civics tradition. This familiarity, coupled with its noncontroversial nature, leaves little chance for even the most outspoken members of a community to attack social studies education in this tradition.

Student progress in the knowledge for the sake of knowledge tradition is measured by assessing the amount of factual information which students accumulate from the content of textbooks. Assessment is centered around evaluation items given in the textbook and/or teacher's guide; items are limited to measuring factual knowledge and simply test the student's memory of facts and generalizations given in the text.

Evaluation of teachers is based on the amount of factual information accumulated by students, with scores on standardized objective tests being a prime criterion in determining teacher success. Also, in earlier years a teacher's success was judged by the number of students entering the ministry and higher education.

In summary, an examination of the literature surrounding the field of social studies education indicates a widespread acceptance of social studies in the knowledge for the sake of knowledge tradition. It continues to maintain a strong foothold in today's elementary schools, and remains much the same as it was years ago (Thomas and Brubaker, 1971:6).

Social Studies in the Child-Centered Tradition

Even though the beginnings of the child-centered traditions were in the decades immediately following the Civil War (Cremin, 1961:viii), the tradition is best illustrated by the progressive education movement which flourished during the early part and up to the middle of the twentieth century. As suggested by its title, at the heart of the tradition is the child, with the focus upon allowing the child to grow naturally into the individual he will become. He is viewed as the source of all content in the social studies program, with curriculum and instruction geared to his nature, needs, and concerns. Schools which adhere to this tradition allocate large blocks of time for creative activity, pupil enterprises, self-initiated undertakings, open forums and debate, experimentation in shops, kitchen, laboratory, and research in library and afield. This reflected in the plan of organization for the daily program in a child-centered school. (See Figure 1.)

Through his writings around the turn of the century, John Dewey, the earliest and most profound advocate of the child-centered tradition, played a major role in influencing social studies education in this tradition. Education, in Dewey's thinking, is a matter of individual growth and development; it should constantly expand the range of social situations in which individuals perceive issues, make choices, and act upon those choices. Dewey was convinced that the child-centered tradition would be the means to achieve this, and he devoted his life to that end.

A more recent advocate of the child-centered tradition in elementary social studies education is Paul Hanna. Focusing on the child, Hanna and his associates at Stanford University developed the concept of the "expanding-communities-of-man" - - a model consisting of a series of concentric circle communities - family to nation - with the child maintaining his position in the center of the model. The entire model is much like a pebble dropped into still water, with each ripple representing a new community in the child's expanding world. Superimposed over this model of concentric circles are nine clusters of basic human

THE CHILD-CENTERED SCHOOL

A

ILLUSTRATION OF THE ORGANIZATION OF THE DAILY PROGRAM IN THE NEW SCHOOLS

Tentative program of the Fourth Grade, as worked out be Mr. James S. Tippett in the Lincoln School, 1925

TIME	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
9:00	9:00—9:25 French		9:05—9:45 Assembly	9:00—9:25 French	
10:00	9:30—10:10 Music		Music	9:30—10:00 Library Special Reading Help	9:30—10:00 Creative Music
10:00	*	10:00—10:20 Special Help in Reading			*2
11:00		10:20—10:45 Gymnasium			
	11:00—11:30 Gymnasium	10:45—11:45 *1	*		11:00—11:30 Gymnasium
12:00 1:00	11:30—12:30 Lunch and Rest				
1:00	* 12:30—1:30	*	*	1:00—2:45 Creative Work Period	*
2:00	1:30—2:00 Recreation				
2:00	2:00—2:45*	*	*		*
3:00	2:45—3:00 Lunch and Dismissal				

*Educative units rich in group and individual activity; in opportunity for developing responsibility, initiative, cooperation, and scientific attitude; in the need for information and skill; and in social meaning will be the basis for most of the work of these periods. Practice in arithmetic, in reading, in spelling, in writing, in construction or other manual activities, or in getting and using facts may any or all be found in any one period of time.

*1 At this period the household arts laboratory and teacher are available for use. The household arts phase of the unit of work will be stressed at this period.

*2 This is the period at which help may be expected from the industrial arts teacher.

Figure 1

Illustration of the Daily Program in a Child-Centered School

activities, and as the child moves out through the expanding communities, he studies the ways in which various community groups carry out basic human activities. The model is shown on the attached page.

The Model is not reproduced by ERIC due to its marginal legibility.

In the child-centered tradition the best preparation for adulthood and good citizenship comes through living life fully as a child with the school environment providing real, concrete, personal experiences within which the roots of desirable citizenship can be formed. It is believed that full participation in the schpol environment, Dewey's "embryonic community," will assure a child the expertise needed for good citizenship in adult life.

Maturity of the student, a prime concern in this tradition, is focused upon the child undergoing growth as a child - - an organism evolving through a series of stages of development, who is not to be hurried from stage to stage. Growth of the child is not considered to be uniform over time; his "learnings and achievements are fluid and moving. They change from day to day and from hour to hour." (Dewey, 1902:20-21).

In determining content for social studies curriculum, educators who adhere to this tradition are concerned with the four primary impulses of children, and these impulses constitute the natural resources, the invested capital, which should be used in selecting content. The four impulses are: (1) interest in conversation, or communication; (2) interest in inquiry, or finding out things; (3) interest in making things or construction; and (4) interest in artistic expression (Dewey, 1899:43-47).

The teacher, utilizing his own knowledge and understanding of children, determines the environment in which children will learn; he is to present opportunities for children to experience events. Students, on the other hand, are expected to make decisions concerning their own learning, choosing from among alternative directions along which they might proceed. This does not mean, as some have interpreted, a complete range of freedom in which the child is expected to develop truth out of his own mind; instead the student functions within an environment provided by the teacher.

Much of the emphasis in the experimental schools of the 1920's was on units of work where there was little need for specific published materials; consequently textbooks and publishing companies were unable to wield the influence they had maintained in earlier days. However, with the development of Hanna's expanding-communities model, a large majority of the publishing companies geared their textbooks to the expanding-communities concept, and have incorporated, to some degree, Hanna's model into their texts.(Cox and Massialas, 1967:17). According to Thomas and Brubaker, the theoretical approach espoused by Hanna has become so popular throughout the United States that it represents almost a national curriculum design for elementary social studies (Thomas & Brubaker, 1971:125).

Federally-funded and foundation-supported social studies projects as we have known them during the 1960's were not a part of the child-centered tradition. (The endeavors of Hanna and his associates are recognized as a major cooperative effort by scholars in the social science disciplines, rather than as a "project" in present-day jargon.) The campus laboratory schools, on the other hand, do represent an early organized effort in behalf of the child-centered tradition. These institutions, housed mostly on university campuses, were dedicated to experimentation; hence their involvement in the child-centered tradition was consistent with their philosophy.

Methods teachers on university and college campuses attempted to provide prospective teachers with experiences in constructing instructional environments conducive to education in the child-centered tradition. Through these experiences, the prospective teacher was to develop the attitude that the teacher, along with the child, is a learner as well as an experimenter; the teacher is a facilitator of growth and development, not a dispenser of knowledge.

While methods teachers were making some progress in moving away from their traditional role of "teaching-students-to-teach-as-they-were-taught" approach to teaching, social scientists, as well as scholars from the other disciplines, were conspicuously absent in the child-centered tradition. Educational psychologists engaged in research related to child study and learning theory were recognized and their contributions solicited, but, for the most part, educationists were in control of curriculum decisions as well as determination of instructional strategies and techniques.

In the child-centered tradition attempts are made to break away from rigid evaluation of students. As a result objective methods of evaluation were de-emphasized, and emphasis placed upon flexibility in grouping and individual evaluation. In a like manner, evaluation of teachers became more subjective in nature; oftentimes a prime question being, "Are the students happy?" The emotional health of students became a major factor in determining teacher success, assuming that teachers who provide the environment needed for satisfying personal living on the part of children are successful in their teaching experience.

Thus, it is shown that the child-centered tradition in social studies education flourished for more than a half-century in American education (Cremin, 1961:348). However, the 1950's ushered in a new educational era, and with the new era came a central effort to define more precisely the school's responsibilities, delineating those things which the school's do if they were to be done. This more precise delineation of the school's responsibilities, coupled with the launching of Sputnik I in 1957, dealt a final flow to progressive education, and with it the child-centered tradition.

Social Studies in the Reflective Inquiry Tradition

Industrial and technological advances in this country have provided American youth with more and more cultural alternatives. There is a dimunition of culturally fixed mores and values, with traditional values, founded in Puritan morality, the work-success ethic, individualism, and achievement, being supplanted by emergent values based on sociability, consideration for others, happiness, and conformity (Massialas and Cox, 1966:7). In this setting, education cannot function as culture preserver or mediator; it must be responsible for creating conditions whereby students can inquire into beliefs, values, and social policies, as well as assess the consequences and implications of possible alternatives. Social studies as reflective inquiry provides an avenue for students to participate in the inquiry process.

Support for this tradition came as early as 1910 in John Dewey's How We Think. However, it has been through the works of such persons as Metcalf, Engle, Massialas, Fenton, Oliver and Shaver, and others that the tradition of reflective inquiry has slowly emerged in social studies education.

A major premise of the reflective inquiry tradition in social studies education is the belief that students can no longer master the myriad facts resulting from the tremendous explosion of knowledge in the twentieth century. Moreover, the desirability of accumulating vast amounts of factual information, even if possible, is questioned in light of the rapidity of change evident in society today. More important, it seems, is an emphasis upon helping students learn on their own, helping them to inquire reflectively, to discover what is "in their own heads".

The best preparation for citizenship, according to social studies as reflective inquiry, is practice in decision making; thus through every day use of the reflective inquiry process, students are to practice decision making, thereby acquiring the skills needed to become responsible citizens. Defining problems and breaking them down into manageable parts; finding, analyzing, and appraising information; making, testing, and revising conclusions; and deciding among alternatives is the best possible route to the creation of open-minded, thinking citizens, who, having developed concepts of loyalty and patriotism, will accept individual responsibilities of citizenship.

A prime argument in social studies has been that a degree of maturity is needed before children are interested in issues or capable of engaging in discourse centered around issues. Research pertaining to the degree of political socialization the elementary child possesses does not support this argument. (Ebel, 1969:1234). Obviously, children do vary significantly in social experiences, but this does not mean that all opportunities for reflective inquiry must be postponed until late in the educational experience; instead as children vary, so must the complexity of content be varied, enabling each child to function at his own level of thinking.

In selecting content, no one set body of information is considered essential in the reflective inquiry tradition; rather the emphasis is upon an organized, directed search, a process which is guided by hypotheses formulated as the problem is defined. Where reflective inquiry tradition is used, factual knowledge is not ignored in the selection of content, for the reflective inquiry tradition acknowledges its dependence upon facts but recognizes them as human judgments. Facts are not sacrosanct; they are pieces of information, oftentimes selected through an interpretive, value-laden, judgmental process, and they are to be constantly judged relative to their reliability and contribution to the problem under consideration (Massialas, 1963:189).

The teacher, as a manager and coordinator of inquiry, must himself be an inquirer; he must have a commitment to doubt, to raise questions, as well as an alertness to opportunities for testing, reconstruction and re-evaluation. According to Massialas, roles of teachers who stress the process of reflective inquiry fall into six major categories. They are: (1) the teacher as planner, (2) the teacher as introducer, (3) the teacher as question and sustainer, (4) the teacher as manager, (5) the teacher as rewarder, and (6) the teacher as value investigator (Massialas, 1969:40-42).

Students in the reflective inquiry tradition are actively seeking, discovering, testing, organizing, and reorganizing knowledge -- they participate in the process of reorganizing knowledge around new centers of attention and interest. A major premise is that students must recognize their own prejudices and biases as well as those of others; in addition, they must learn that it is important to withhold judgment until adequate data have been gathered and analyzed (Smith & Cox, 1969:37).

Publishing companies have been challenged to publish materials which lend themselves to study in the reflective inquiry tradition. Rather than publishing narrative textbooks for standard adoption, books of reading, accompanied by packages of audio-visual materials, must be provided for use in this tradition. To offset their reluctance to move away from textbooks which have proved to be profitable, it is suggested that publishers offer research funds to support the production of materials (Fenton, 1967:126).

A variety of social studies projects have developed materials for use in the reflective inquiry tradition. The Harvard Social Studies Project, the Taba Curriculum Project, the Indiana Experiments in Inquiry, the Social Studies Curriculum Project at Syracuse University, and the project conducted by the Carnegie Social Studies Development Center (Carnegie-Mellon University) in cooperation with the Pittsburgh Public Schools all exemplify project efforts directed toward development of materials for use in reflective inquiry. Even with the inquiry-oriented materials, methods teachers are provided little assistance by methods textbooks currently available in social studies education. Generally speaking, long lists of objectives, bibliographies, how-to-do-it materials, activities, and techniques provide prospective teachers a "cook-book recipes" approach to classroom procedures (Massialas & Cox, 1967:343). At the same time, college professors, through the lecture method, continue to dazzle young students with their vast amount of knowledge and wide collection of data, which the students dutifully absorb and set out to dispense once in charge of their own classrooms, simply emulating the professors with whom they studied.

Community members often resist the reflective inquiry tradition and pressure is brought to bear on teachers who deal with "questionable" or controversial issues. Generally satisfied with the status quo, members of the community look with disfavor upon an approach to social studies education which causes children to question values of the community, and teachers are criticized who engage in such practices. The teacher's success, however, is gauged by her ability to create a classroom climate conducive to inquiry, by her tolerance for ambiguity, and her willingness to say "I don't know." These may well be characteristics which cause concern among community members and affect teacher effectiveness in this tradition. The fact that a teacher possesses the intellectual acuity to assess the reasoning patterns of students through observation and pupil-teacher interviews, as well as during both student-student and teacher-student dialogue, may go unnoticed by community members who are intent on maintaining the status quo.

To finalize the foregoing description of the conceptual uniqueness of the reflective inquiry tradition in social studies education, two clear and concise figures are presented which graphically compare the process of education in a "traditional" social studies setting with that of a "reflective" social studies setting. (See Figures 2 & 3) Figures 2 and 3 depict the two settings.

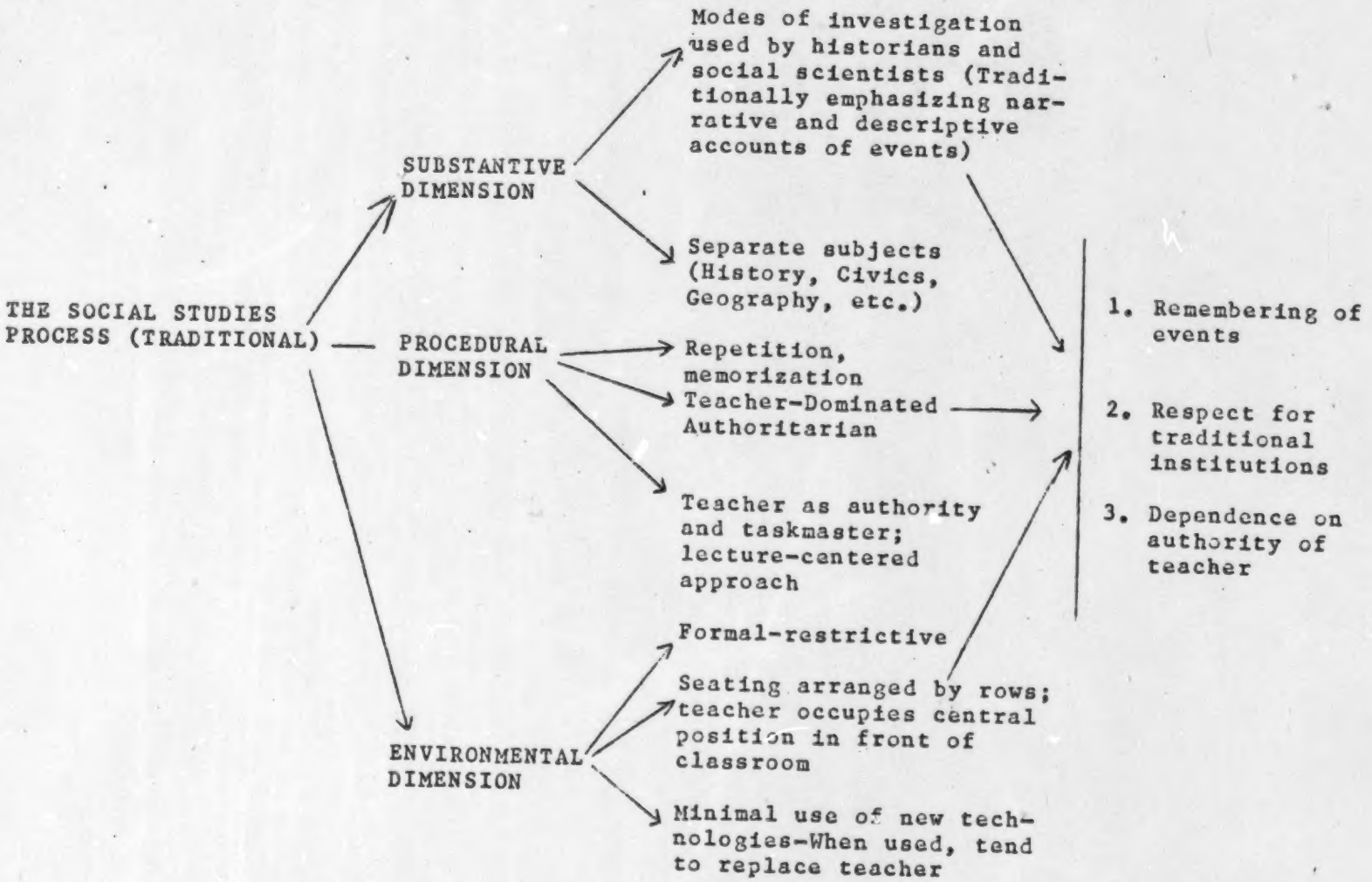
THE SOCIAL STUDIES PROCESS (TRADITIONAL)
SUBSTANTIVE DIMENSION
PROCEDURAL DIMENSION
ENVIRONMENTAL DIMENSION
Modes of investigation used by historians and social scientists (Traditionally emphasizing narrative and descriptive accounts of events)
Separate subjects (History, Civics, Geography, etc.)
Repetition, memorization
Teacher-Dominated Authoritarian
Teacher as authority and taskmaster; lecture-centered approach
Formal-restrictive
Seating arranged by rows; teacher occupies central position in front of classroom
Minimal use of new technologies-When used, tend to replace teacher
1. Remembering of events
2. Respect for traditional institutions
3. Dependence on authority of teacher

Figure 2

The Process of Education in a "Traditional" Social Studies Setting

00014

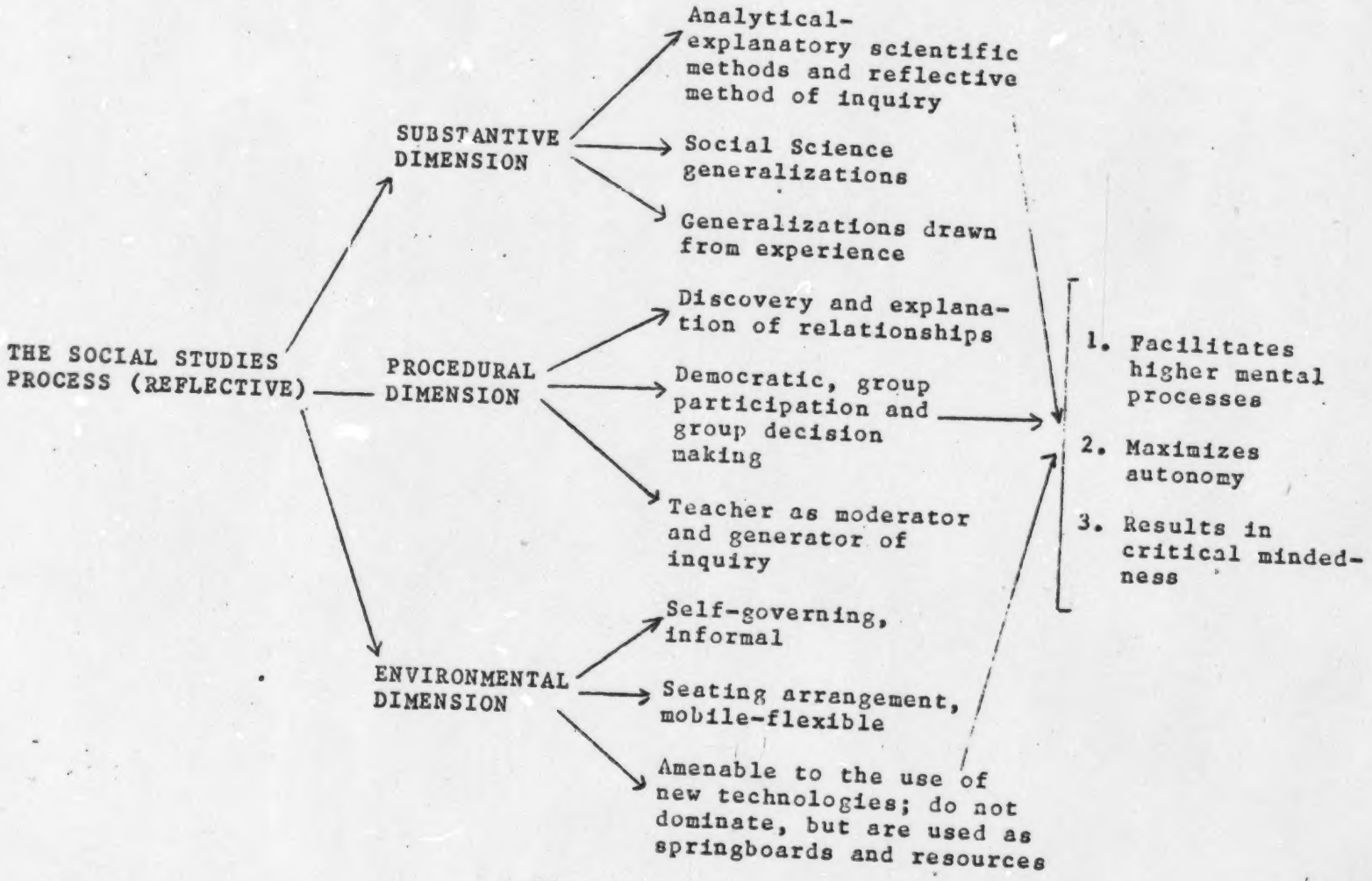
THE SOCIAL STUDIES PROCESS (REFLECTIVE)
SUBSTANTIVE DIMENSION
Analytical-explanatory scientific methods and reflective method of inquiry
Social Science generalizations
Generalizations drawn from experience
PROCEDURAL DIMENSION
Discovery and explanation of relationships
Democratic, group participation and group decision making
Teacher as moderator and generator of inquiry
ENVIRONMENTAL DIMENSION
Self-governing, informal
Seating arrangement, mobile-flexible
Amenable to the use of new technologies; do not dominate, but are used as springboards and resources
1. Facilitates higher mental processes
2. Maximizes autonomy
3. Results in critical mindedness

Figure 3

The Process of Education in a "Reflective" Social Studies Setting

00015

Social Studies in the Structure of the Disciplines Tradition

Representative of more recent approaches to social studies education, social studies as structure of the disciplines derives both its meaning and content from the social sciences. Feeling that the social science disciplines constitute the most advanced structure for making sense of the social world, numerous social scientists, during the decade of the sixties, set out to identify the major concepts which make up the organizing structure of the disciplines (Thomas and Brubaker, 1971:19). Once identified, students should acquire these organizing concepts as well as the problem-solving tools which have been developed by the social science scholars, and it is theorized that students will be able to organize their own learning in the same way a scholar organizes information in his discipline. The students will begin to use these concepts as part of the intellectual equipment needed to attack new problems and generate their own knowledge.

Social studies in the structure of the disciplines tradition, with its "conceptual approach" orientation, grew out of a general movement in the late 1950's to upgrade content in the social studies curriculum. Two factors contributed to this movement-- first, the recognized futility of knowledge as accumulation of facts in light of the knowledge explosion following World War II, and second, the 1957 launching of Sputnik I by the Soviet Union. A conceptual approach appeared to be an effective method for incorporating the exploding social science content into the social studies curriculum as well as upgrading the content (Ebel, 1969:271-272).

Earlier support for the idea of social studies as structure of the disciplines came from Alfred North Whitehead in The Aims of Education (1929) when he noted, "Let the main ideas which are introduced into a child's education be few and important....The child should make them his own, and should understand their application...." (Whithead, 1929:3).

More recent advocates of identifying major structural ideas within the disciplines are Jerome Bruner, Joseph Schwab and Philip Phenix. By structure Bruner means that different academic disciplines are founded on particular ideas about the way things are related to each other, and he suggests that a structural approach will enable the student to understand a field of study as it is and as it is developing. According to Schwab, conceptual structures serve as guides for research, with scholars looking for new information in terms of the structural ideas which emerge from the old. Phenix also supports the thinking that identification of key concepts within the disciplines provides the most economical and efficient procedure for learning, citing a special need for key concepts as a means of efficiency in the educational process in this time of vast proliferation of knowledge.

John Jarolimek, former President of the National Council for the Social Studies, does not specifically call for organizing concepts, but he is adamant in saying that we need to learn more about the social sciences as organized bodies of knowledge. Certainly there are overtones of interest in some type of structure, as he cites the need for means of adapting content to the world of children.

When considering citizenship education, many social scientists contend that the best preparation for "responsible citizenship" is by way of the social science disciplines. Social scientists, however, have been less prone to cite "citizenship" as a major objective for social studies education than have educationists. "Good citizenship" has connoted an imposition of values at the expense of engagement in the valuing process according to many social scientists. (Brubaker, 1967: Chapters 1 & 2). On the other hand, educationists, supporting the structure of the disciplines approach, have promoted the tactics of the social scientists as the best tools for helping children face social problems and comprehend the complexities of life. As a result, they contend, possession of the tactics will provide students an avenue for effective adult participation in society.

As for student maturity, in this tradition it is believed that the structure of the social sciences must be represented in terms of the child's way of viewing things. That is, the child at each stage of intellectual development or maturity, has a particular way of viewing the world and explaining it to himself -- implying, then that the organizing concepts of the disciplines must be identified and sequenced in such a way that the child can grasp them. In the words of Bruner, "There is no reason to believe that any subject cannot be taught to any child at virtually any age in some form" (Bruner, 1956:47).

In selecting content, knowledge is viewed as a series of pronouncements from the social sciences, resulting from intellectual inquiry within the disciplines. From this inquiry, the central or unique ideas are selected from each of the disciplines and these are designated organizing concepts, whereupon specific subject matter is selected to illustrate the concepts which have been identified. Students then are to acquire the concepts as well as the modes of thinking of the social scientists. It is the teacher's responsibility to assist the students in "discovering" the existing concepts -- that is to develop miniature scholars, who, like all incipient scholars, look to mature scholars as a model for their own behavior.

Investigations of social studies textbooks reveal that publishing companies, attempting to incorporate the thinking of the structure of the disciplines approach into their texts, have simply overlaid a list of concepts from the social sciences on the traditional scope and sequence plan based on the "expanding horizons" approach cited earlier in this article. (See Investigating Man's World Series, Scott, Foresman Company, 1970). Likewise, major curriculum revision projects of the past decade have given attention to basic concepts in their approaches to elementary social studies education; they have involved numerous social scientists in these projects, searching for basic concepts which could be incorporated into social studies programs. Examples are Our Working World, created by Lawrence Senesh at Purdue University in the mid-sixties; the Georgia Anthropology Project of the early sixties at the University of Georgia; the Michigan Social Science Curriculum Project, directed by Ronald Lippitt and Robert Fox, and Man: A Course of Study, funded by the National Science Foundation and directed by Jerome Bruner.

Further support for social studies in the structure of the disciplines traditions has come from methods teachers and professors in the academic disciplines. A primary responsibility of methods teachers is to impart to teachers a knowledge of the tactics employed by social scientists, with the expectation that the teacher, in turn, will teach these tactics to children. Coupled with this, is the responsibility of the professors in the disciplines to teach the social sciences in a way that preserves the integrity of each discipline.

During the sixties, many university social scientists were appointed to curriculum development projects. Historians and geographers were joined by social scientists representing anthropology, economics, political science, and sociology at both the project level and in the field of textbook writing.

While both methods teachers and professors within the disciplines have been making their contributions, community members have had little, if any, voice in determining content in the structure of the disciplines approach to social studies education. Their most salient contribution has been their silence.

Evaluation, for both teachers and student, is centered largely around scores on standardized tests. The student's ability to recall and present his understanding of the organizing concepts presented to him is a major factor in evaluation. The teacher, likewise, is considered successful if students progress the desired amount, as prescribed by administrative personnel, on the annual standardized achievement tests, usually administered on a system-wide basis in the school unit where the teacher is employed.

In sum, then, the structure of the discipline approach to social studies education is best described in a statement by Jerome Bruner as he discusses the importance of structure in the learning process. Bruner states, "that the curriculum of a subject should be determined by the most fundamental understanding that can be achieved of the underlying principles that give structure to the subject." (Bruner, 1956:31). Unless this is done, Bruner foresees difficulty for the student in generalizing from what he has learned to what he will encounter in the future, thus there is little reward for the student in terms of intellectual excitement.

Social Studies as Socio-Political Involvement

As early as 1932, Charles A. Beard set the stage for socio-political involvement in social studies education by pointing out that "verbal recitals" of prescribed creeds and dogma are inadequate and cannot provide students who function in the wider range of social relations with the capacity to understand, to analyze, to choose, to resolve, and to act wisely. According to Beard, competence in the individual, not dogma, should be the supreme objective in social studies education (Beard, 1932:95).

Words such as Beard's went largely unheeded until the challenge of Russia's Sputnik I routed the American public from its educational lethargy, forcing professional educators to recognize the need to prepare young people for intelligent action in the social affairs of their own society, through exploration of personal and social issues as perceived by them. Social studies education, through the tradition of socio-political involvement, provides students the means for such participation.

Socio-political involvement can best be described as social participation in which students, after grappling with the roots of societal problems, develop more sophisticated understandings about these problems and attempt to reduce the probability of their recurrence. The tradition's overriding premise is to cherish those conditions that promote and enhance the humanness of human beings and to broaden the scope for such self-fulfillment, as well as demonstrate a responsible concern for improving the system (Jarolimek, 1972:155). The socio-political involvement tradition recognizes current threats of societal annihilation and destruction, but is optimistic that man can overcome such threats. Society's unhealthy state, the threatened survival of the race, and other crises confronting man are only challenges to be modified and stabilized in the process of improvement and preservation. Through socio-political involvement, education functions as an agent of cultural modification--an agency of change as well as an agency of stabilization. (Brameld, 1965:40).

Socio-political involvement and humanistic education go hand-in-hand, as reflected in the thinking of Dale L. Brubaker and James B. Macdonald, Directors of the Greensboro Humanistic Education Project. Humanists, such as Brubaker and Macdonald, seek educational practices which are consistent with goals of the socio-political involvement tradition.

(1) The learner's feelings are as legitimate a part of the teacher-learning process as are cognitive emphases.
(2) Learners communicate with and learn from each other in ways free from domination by the teacher, or one authority, usually the textbook.
(3) The teacher's role becomes that of catalyst-inquirer-learner rather than that of manager of busywork, fount of information, sermonizer, or just someone to be ignored or tolerated.
(4) Instructional materials are organized conceptually and the learner is expected to ask the kinds of questions that decision-makers in the larger society ask.
(5) Learners can be engaged in the valuing process without fear of being put down for any values they wish to express (Brubaker, Fall, 1972:5).

Two current national leaders exemplifying socio-political involvement are Ralph Nader and Jesse Jackson, neither of whom is linked to big business, labor, nor government; instead each is

committed to a cause in an attempt to improve society. While a student at Agricultural and Technical University, Jackson became a leader of the downtown Greensboro sit-in campaign which eventually brought about integration of theaters and restaurants, and largely as a result of his leadership in the civil rights movements, segration barriers in other areas of the south began to crumble. Ralph Nader's interests have been directed toward mounting crusades in areas where he felt the public interest was being threatened and he has continuously called the public's attention to pressing social concerns.

Again, in socio-political involvement, as in the other traditions cited in this paper, specific curricular components bring unique pressures, thereby determining the direction of social studies curriculum and instruction in this tradition.

Beginning with citizenship education, social studies as socio-political involvement concerns itself early with the development of decision-making skills in the individual as opposed to allowing in students a sheep-like following of the crowd, clique, gang, pressure group, or even the mob. To develop responsible citizens students are provided opportunities for many successful experiences in civic action, some undertaken under the guidance of community groups. It is recognized that laboratory practice in citizenship education and social studies instruction is needed for the same reasons that we need laboratory experience in science-- growth of skill in defining and solving a problem, or understanding the nature of evidence and its relevance, and of awareness of the values that one promotes as one takes action to cope with a problem (Kvaraceus, 1960:21).

As for student maturity questions are often raised concerning the advisability of a curriculum focused primarily on controversial issues for the elementary-school child. Some of those concerned with the education of young children contend that students' basic security as individuals and citizens depends upon early exposure to a world that is well ordered; therefore elementary school curricula should emphasize descriptive, noncontroversial material about American society. Others, especially those adhering to the socio-political involvement tradition hold the view that students should not be sheltered from the real world; feeling that overprotectiveness in shielding them from reality results in inability to face social controversies. It is the opinion of Thomas and Brubaker that we lack adequate research to settle this difference of opinion, therefore each teacher or school should be left to decide on the basis of personal experience and conviction whether or not it is best for elementary-school children to deal with political controversy (Thomas and Brubaker, 1971:235). Thus, the way is left open for selection of content which is more open and general, as opposed to that which is closed and specific; thereby allowing the curriculum, the teaching-learning process, and the control of education to undergo transformation.

In their classroom activity, teachers should demonstrate certain behavior for their teaching to be in keeping with the socio-political involvement tradition. Four criteria cited by Zahorik and Brubaker are:

(1) Receptive: Teacher behavior must be open and receptive to student's ideas, feelings, and actions.

(2) Facilitating: Teacher behavior must not only be receptive to student's ideas, it must also facilitate students thinking and valuing.

(3) Personal: Teacher behavior must be sensitive and responsive to the interests, needs, and talents of each student.

(4) Genuine: Teachers must be deeply interested in the lives of students and this interest and genuine concern must be manifested in the teacher's behavior (Zahorik and Brubaker, 1972:17).

By the same token students demonstrate certain behavior also. They become involved in independent thinking, they identify their own values, analyze them, and either reconstruct or redefine them, thereby gaining a measure of control over and responsibility for their own learning. In this way, they challenge the accepted and the sacred when these are in conflict with their own values; thus students learn to deal with conflicting values and to resolve differences, not by way of hostility but through a whole range of skills and abilities acquired through social studies education.

The increased student participation described appears to be causing publishing companies, methods teachers, professors in the academic disciplines, and community members to reassess their respective roles in social studies education. For example, publishing companies are being forced away from the traditional descriptive textbooks currently featured in a majority of classrooms, as more and more paperback books and pamphlet materials, focusing on contemporary problems, are needed. At the same time, staffs of social studies projects are joining in efforts toward social studies education in the socio-political involvement tradition, as is evidenced in the materials from the University of North Carolina Humanistic Education Project, developed by Dale L. Brubaker and James B. Macdonald. A further example of change is evident in the work of George I. Brown of the University of California, Santa Barbara. Drawing heavily on the experiential work of Esalen Institute at Big Sur, California, and the work of Gestalt therapist Fritz Perls, Brown has elected to call his work "confluent education" - a partial program which encourages the harmonious flowing together of cognition and affect.

While project staffs have been moving ahead, methods teachers, in too many cases, have been reluctant to move away from traditional types of training, rejecting the aura of newness surrounding the socio-political involvement tradition, labeled by some the "new social studies". A study by Tucker revealed that methods teachers, in general, were unfavorable in their perceptions of the "new social studies" (Tucker, 1972:552). Likewise, pressure from community members who object to the practice of having their children involved in the study of controversial issues or engaged in activities outside the classroom, is a key obstruction to social studies education in this tradition. In many cases,

however, community members are involved in planning joint school-community projects which stimulate awareness of problems.

Student and teacher evaluations in the socio-political involvement tradition lack specificity. For the student, the extent to which he has learned to explore developing problems, identify likely sore spots in society, and commit himself to their solution, as well as his ability to face recurrent crises, are all criteria in determining his success as a student. Lack of specificity in evaluating teachers in a social studies course is cited by Engle and Longstreet as they point out that "insofar as social studies delves into the affective, it escapes quantitative measure and is best represented by quantitative description...In formulating the objectives of a social studies course, it must be realized that only very general, encompassing objectives can be achieved" (Engle and Longstreet, 1972:12-13).

Even though social studies curriculum and instruction as advocated and practiced in the socio-political involvement tradition is a newcomer to the field of social studies education, the increased availability of materials will facilitate implementation of the tradition on a more widespread basis. Many teachers are apprehensive about producing their own materials, especially at the outset of an instructional approach which is different from some of the more traditional approaches presently used in elementary social studies curriculum and instruction; consequently, more materials will encourage teachers to move social studies in the socio-political involvement tradition.

As indicated at the outset of this article, the conceptual framework which has been described can assist in bringing some sort of systematic order to the field of social studies education, as well as clarify the diversity within social studies curriculum and instruction. For classroom teachers, it provides a tool for critically analyzing and evaluating their own philosophical and psychological positions in terms of teaching in the social stuides field. By studying the five traditions, teachers can determine their current position in relation to social studies education, and, in addition, reach decisions about the future route they would like to take in terms of various options and alternatives open to them in social studies education.

Curriculum workers, administrators, and others involved in curriculum decisions can benefit by having a conceptual model available for categorizing and thereby evaluating the wide variety of new curriculum materials which have become available as a result of the project activities during the sixties. All available curriculum materials should fit into the traditions or categories described in this conceptual framework. It is recognized, quite naturally, that some of the material might extend beyond a single tradition, depending upon the comprehensiveness of a particular project's activities and materials available from the activities. The model,however, does provide some initial structure for dealing with the materials, and it should begin to eliminate the uneasiness evinced regarding the "new social studies", as cited earlier in this article.

Aside from its contributions to social studies curriculum and instruction, the conceptual design which has been identified may well serve as a model for analyzing other areas of the curriculum.

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